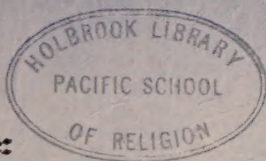


the Chaplain



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May-June 1952



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"Righteousness exalts a nation;
But sin is a people's ruin."

What America Needs Most Just Now

by Aaron N. Meckel

A YOUNG MINISTER became pastor of a church in Kentucky. Dr. Walter L. Lingle tells his story. Upon seeing the ravages of intoxicating liquor in the community, this man preached a sermon on the liquor traffic. After the services one of his church officers told him that if he wanted a popular ministry he had better keep off that subject.

Seeing the effects of gambling, he preached against that evil. Again he was told to lay off.

The impatient young minister asked, "What would you like me to preach about?"

DR. MECKEL is a native of Minnesota and a graduate of the Andover-Newton Theological School. He has held pastorates in South Dakota, Minnesota, New Hampshire and Massachusetts. At present he is minister of the First Congregational Church in St. Petersburg, Florida. He is known to many chaplains for his work in the armed forces preaching missions.



The officer thought for a moment and replied: "Preach about the Jews; there's only one Jewish family in town!"

No one enjoys being criticized. But if a Christian will not listen to a critical sermon from another, he will have to preach that sermon to himself. The question is, What does America need most just now? And the answer is likely to hurt. This question is *our* question; let each man answer honestly.

What is our country's foremost need in this hour? Is it more wealth? a larger stockpile of atom bombs? cleverness and education on the part of its people?

Somehow each of us knows that the need lies deeper. It is expressed in the text printed above (which is Proverbs 14:34 in the vital wording of *The Bible: An American Translation*). Only *righteousness* exalts a nation!

Katharine Lee Bates, looking out upon the "fruited plains" of her be-

loved land, pointed up the need for righteousness:

America! America!

God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

United States Senator Fulbright was speaking of this need when he declared that the things of supreme worth to our forefathers have become chaff to their descendants.

And that earnest businessman who spoke to me out of his heart the other day stated the need, don't you think, when he said, "We of this day simply aren't putting into our country what our fathers and mothers did."

Everyone seems to be talking about it—this new descent of ours into national lawlessness and corruption. But I for one find myself wondering if any lasting good will come out of our concern. Will this feeling of revulsion that grips us now gradually simmer down into just another "wave"?

Of course, the pessimist and the "I told you so" prophets of doom are working overtime. Communism can just bowl us over now at the soft and rotten spots in the body politic, so they are saying.

Even in ancient Israel they had their full quota of cynics. A good citizen of that day took a look about him and exclaimed in dismal mood: "If the foundations be destroyed, what can the righteous do?" Or, as Dr. Moffatt translates that phrase:

The pillars of the State are falling:
what good can a just man do?

"Nothing at all," says the pessimist. "We're all done for."

But now God's man! He, too, takes in the full impact of organized evil rampant in the land. But he determines that if the foundations are crumbling, then with God's help we shall *rebuild* them.

For just is the Eternal, he loves justice, so the upright alone enjoy his favour.

America's first need just now, I see it, is a rekindled sense of righteousness, a new moral self-respect. If Kefauver investigations and Kinsey reports mean anything, we are far off center in our morals. But with God's help we can get back.

I

If we are really in earnest about rebuilding the foundations, we shall begin with *the American home*. Suppose we stop pinning all the blame for our national sins on the great anonymous—the national government at Washington, the President, our statesmen, and what we disdainfully refer to as our politicians. In the long run, we get the kind of government we bargain for. Here, now, is something we *can* do: we can with God's help plant the seeds of a better moral order in the seed plot of the future, the Christian home.

Henry Woodfin Grady (1851-89) looked out upon the moral deterioration

tion of his day, and with a heart as heavy as ours. The great Southern editor yearned for a moral revival. He went everywhere advocating the cause of Christian decency. One night he found shelter, in his travels through the backwoods, in a little log cabin. The gracious hospitality of this log-cabin farmer and his large family touched him. After the plain meal the husband and father took up the family Bible and reverently read from it. Then he motioned all to kneel beside their chairs, and he commended his family and the distinguished guest to the care of the Almighty. When Grady rose from his knees, he inwardly spoke the words, "Here—in God-fearing, humble homes like this—is the best hope for America's future."

The home is the strategic center where the timeless fundamentals of our great Hebraic-Christian heritage must be inculcated. And not only taught to our children but faithfully exemplified by their elders. Here in our homes the spiritual ABC's must be stressed again: the Ten Commandments, the Sermon on the Mount, the life and teachings of our Lord Jesus Christ, the need for prayer and Bible study—yes, and the radical difference between Right and Wrong.

Our lack of a sense of elemental decency in human relationships was poignantly illustrated to me a few years ago when I informed a young woman that she was rapidly destroying the happiness of a family. The

husband in the home had become weak-kneed, and the wife and children were brokenhearted. It seemed vain to appeal to a sense of honor in this young woman. Ever and anon she would reply: "I'm in love with him, and I'm going to have him, regardless." Somewhere along the line someone had failed that girl at the essential point of inculcating a sense of moral honor.

A lad writing from Korea expressed his disappointment at the moral decadence that has invaded American life back home. What was the matter? Had we lost our spiritual grip? And then he added: "It comforts me to think of the loyalty of my loved ones, and that in time, God willing, I can return to a Christian home."

My friends, let us make good the boast of that lad. If the foundations of the home have become rotten and infirm, then let us rebuild them in the spirit of Christian courage. It was a wise ancient who said that not square acres but square men make a nation great.

II

Another thing we can do to restore righteousness in America is to *strengthen the relationship of the individual citizen to his community.*

Dr. E. Stanley Jones tells us the Chinese had a saying that nearly ruined their nation. When instances of civic corruption were pointed out, the average Chinese would shrug his shoulders and say, "It's not on

my body." In time the corrupt Kuomintang held sway, until finally communism walked into the life of China by way of the rottenness and corruption so widespread. Let Americans take notice! When enough citizens make an excuse for their irresponsibility, saying, "It's not on my body," then a community goes morally bankrupt.

We may gripe over the things that irk us and send complaint letters to the editor, but these gestures are not enough. What America needs is the rebirth of a positive, functioning civic conscience. Clean and efficient government, better schools for our children, a free press, wholesome recreation for old and young, law enforcement—surely, these are "on my body." These are my business!

The problem of getting better community life comes close home! The gangsters know it. They know they are safe so long as the people remain indifferent.

Costello, with a sneer on his face for everything we hold dear here in America, made the statement that Kefauver committees are not enough. He stated that the ultimate remedy lies with the individual citizen in his community. Remember that it is the careless citizen who makes the Ericksons and the Costellos possible. In the long run Mr. John Q. Citizen gets the kind of government, and schools, and community, he deserves.

A leading athletic coach lately

expressed his thoughts on gangsterism in government and athletics. Said Mr. Brutus Hamilton, director of athletics at the University of California: "We are all of us victims of a postwar 'something-for-nothing, what's-in-it-for-me?' philosophy." And he added, "We must eliminate the ugly and unbeautiful in ourselves. That is the big war and character is still our best national weapon. The atom bomb is just another Maginot."

If the foundations be tottering and shaken, what can we do? This we can shoulder our responsibility toward our community and its problems. We can strike our blow for what is right. We can with God's help rebuild. We can pay new regard to that dictum of John Curran: "Eternal vigilance is the price of liberty."

III

And if America is to be reborn in righteousness, she needs a *reborn and awakened church*. It was the church, sending its spires heavenward at the village green, that our forefathers intended should be the moral conscience of the community and nation.

What a day for the church to part back to essentials, to speak up prophetically for the truth in this time of befuddlement, to put first things first on its agenda! From a great Christian gathering some years ago there sounded out the message "Let the church be the church!" "Righteousness exalts a nation; but sin is a

people's ruin." Then let the church of Christ call the people of America to repentance before God.

"But our church is just a glorified social club. It doesn't seem to be interested in the work of evangelism or Christian world missions." A committee was describing a certain church today. Recall the scathing words spoken by the Risen Christ to a church many years ago: "So, because you are lukewarm, neither hot nor cold, I am about to spit you out of my mouth. You delare, 'I am rich, I am well off, I lack nothing!'—not knowing you are a miserable creature, pitiful, poor, blind, naked" (Rev. 3:16, 17, Moffatt). I wonder, is the Risen Lord speaking of your church, and mine? Like many of the persecuted churches in Europe and elsewhere, the church in America has got to become a "church under the Cross" again, a repentant church. It is an absolute prerequisite for spiritual renewal.

The words of Leonard Bacon's hymn come to mind:

Laws, freedom, truth, and faith in
God
Came with those exiles o'er the waves;
And where their pilgrim feet have
trod,
The God they trusted guards their
graves.

The business of the church is to inspire, and keep alive, Christian faith, courage, and vision in the hearts of men. It is to create new men—men who cannot be bribed!—

for the new day. And even as "business as usual" is not enough for days like these, neither will "churchmanship as usual" be sufficient. Each of us will need to bring a deeper devotion to the church of his fathers. Not only so, but each must take out from the altar a living flame that will consume the evil and corruption abroad.

There's more than humor in the story about a little boy who had been taking treatments from the family physician and was now brought by his parents to the pastor for baptism. The pastor was referred to as "Doctor So-and-So." During the administering of the Sacrament the little fellow's eyes were wide with wonder and awe. As the family left the sanctuary, he looked up at his parents and said, "Is that all?"

"Yes," replied the parents.

"But," said the little boy, "when will the follow-up treatments begin?"

Follow-up treatments, indeed! Some of us have our names on church membership rolls—our names, but not our hearts. We are bleacher athletes and balcony critics. We are outwardly pious and inwardly nil. Some of us have not even made a financial pledge to the Christian church. Christian evangelism and missions leave us lukewarm. If you, my friend, are in this category, then may God wake you up! Christ's call today is for gridiron Christians.

A lovely legend describes a city nestled at the foot of a mountain

range. It was known far and wide for the purity of its water, which cascaded down from pure springs above. A strange and quiet forest dweller took it upon himself to be the "Keeper of the Springs" in the heights. Wherever he found a spring, he cleaned its brown pool of silt and slime, keeping the channels clear and open and pure.

But, alas, the city fathers, in the spirit of false economy, ordered the Keeper of the Purse to strike from the budget the salary of the Keeper of the Springs.

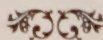
"We'll build a reservoir," they said, "and he will no longer be needed."

Then constant trouble began. The green scum formed on the surface of the new reservoir. A fearful epidemic of disease spread throughout the town. The delicate machinery of the mills became clogged with slime and debris. In the spirit of

repentance the town fathers moved again. They besought the old hermit to return to his former task. Joyously he went about his work again, cleaning the muddied springs. Soon the pure water poured down again from brimming pools and under tunnels of ferns and mosses lilted toward the reservoir. Little children's faces beamed with health again, a new sense of well-being gripped the community, and the mill wheels turned.

But what does all this mean? Simply this, that you and I are the keepers of the inner moral springs of America! And oh, for us to keep them pure and unsullied, within our souls, in our churches, in the marts of trade, in the communities where we dwell, in our homes, and in our legislatures!

Our Founding Fathers entrusted to us the precious heritage of life and freedom, God help us guard it well!



The Bible in Our Day

IT CANNOT be said of our age that it reads the Bible alone. Yet it cannot be said that it cannot leave the Bible alone. . . . It has translated it, epitomized it, abbreviated it, modernized it, dramatized it, and fictionized it.

—F. Smith, "Fictionizing the Bible," *Homiletic Review*

IT IS NOW nearly fourteen centuries since that mighty book was catapulted . . . onto English soil. And in those fourteen centuries it has become native to our souls. Its words are upon our lips; its cadences are in our ears; its thoughts are in our hearts.

—Lawrence E. Nelson, *Our Roving Bible*

EDITORIAL

MY GARDENING companion and I spent many delightful hours last winter studying seed catalogues. Before a bright hearth fire, unmindful of winds that whipped outside, we planned our order list, plotted our vegetable garden and flower beds, and dreamed dreams.

Many people love to drive a golf ball straight and far, watch it disappear, and then try to find it. Others of us love to tuck a seed into a bit of soil and then watch to see what God, with a little human assistance, can do with it.

On the wall by the fireplace in our farmhouse kitchen hangs a pair of beautiful snowshoes. They hang there awaiting the day when snow lies deep again and I shall be away through woods and fields. But for the thrill of gardening I need not wait for any particular day. Every day is a good day, either for planning or for action.

Seeds fascinate me. Some of them tiny enough to resemble dust, each as a living thing. A living thing so protected by its wrappings that it endures through summer heat and winter cold, four or five years or more, always ready to become what God intended when he created it.

When I plant peas I can be sure of peas, not parsley. "Fidelity" is the word that describes the seeds'

observance of duty and promise. I like that. I like the expectation that is a part of gardening, the expectation that makes you look eagerly for tomorrow.

And I like the sense of achievement that comes with garnering vegetables and fruits and gathering flowers which are the product, at least in part, of human effort.

Anyone who, like a chaplain, works with ideas or attempts to help people, must evaluate intangibles if he would have any idea of his accomplishment. Even then he cannot be sure. Such a one needs a garden. There he can see and taste results. What evidence can be more tangible than the savor of a fresh-picked ear of corn or the loveliness of roses in bloom? To take to a friend a honey cream melon, a basket of crisp vegetables, a rainbow sheaf of gladioli, or any other harvest of gardening skill, is a joy.

Gardening is an act of faith. You know in advance that there will be times when it will rain too much or too little; but you invest your money and effort in the belief that eventually skies will clear, or rain will fall, and all will be well with the living things in your garden.

I like gardening's toil and its gift of fresh air and sunshine. I like to get away from city pavements and plant my feet along with the seeds in fresh-turned earth. I like the smell of it and the feel of it.

"But you have to fight weeds," say learned friends.

You certainly do, which is part of the fun and value of gardening. A sunny day, a good sharp hoe, and a chance to cut away some things

you do not like are ingredients of a prescription of therapeutic value. You are working with nature's God to produce something fine.

Korea to Kyoto

by J. J. Richards

IT'S A LONG WAY from the tents of a small seminary in the hills of Korea to the campus of a modern Japanese university. But because of the untiring efforts of an American chaplain and the generosity of a bunch of marines, the road is being made shorter for Lee Gyn Ho.

Small and modest, Lee Gyn Ho, otherwise known as "Sammy," is a South Korean, twenty-six years old. He had just graduated from the Chosen Presbyterian Seminary near Pusan with the degree of bachelor of divinity when Chaplain E. Richard Barnes, of Saratoga, California, heard of him.

Chaplain Barnes, with the First Marine Aircraft Wing, learned of Lee's brilliant record and of his desire for a master's degree in the New Testament.

That would mean going to Japan for further study and would cost about five hundred dollars, an amount neither Sammy nor the school could ever hope to obtain.

Chaplain Barnes appealed for help to the men of his parish, and marine airmen responded immedi-



Chaplain Barnes, left, presents Lee Gyn Ho, right, a letter of admission to Doshisu University in Kyoto, Japan. Commander Barnes was instrumental in obtaining the letter of admission.

ately with their donations. They have raised over half of the money so far, and Sammy has been accepted at Doshisu University in Kyoto, Japan.

Barnes has hopes that through friends in the United States he will be able to obtain a scholarship from one of the great American universities for Sammy.

A Chaplain Writes Home

THIS IS the story of war as seen through the eyes of a chaplain serving in Korea. During a lull in the admission of wounded at a Mobile Army Surgical Hospital near the front line, Paul W. Bare, chief chaplain of the 24th Infantry Division, wrote home a vivid letter. You will want to read the following digest¹:

THE OFFENSIVE was proceeding according to schedule. In quick, businesslike fashion the troops were moving ahead. They were meeting stiff resistance, but experience and training were paying off. Five days of combat had decimated several Chinese divisions. They were being kicked back on their heels, but not without casualties for the attackers. I spotted chaplains at the forward aid, battalion aid, and clearing stations. What a magnificent lot of men they were! Without relief, they worked endless hours. They met the wounded, knelt by their cots, steadied them, comforted them, prayed with them.

Some men needed bedside prayers, others a bit of joshing. Some needed a quiet assurance that all would be well, and yet others needed a calm voice bringing them back into a world of reality. Occasionally the chaplain dropped all

else to minister to the dying. Great care was taken to insure that the ministry to the critically wounded was performed by a chaplain of his particular creed, whether Protestant, Catholic, or Jewish.

At five minutes after midnight Eddie Birbeck, my sergeant from Philadelphia, called and said there were a couple of critically wounded patients at a mobile hospital who had not been seen by a chaplain. They were Protestant boys from the 24th Division, and there was just no one else available. Since a good many of the lads in the collecting station were not seriously wounded, and since all seriously wounded were sent to MASH anyway, I left at once.

You have some nights of your life so engraved on your memory that you'll never forget them. Last night at MASH was such a night. Walk with me through the hospital.

Over here is a lad from Tennessee. He wanted to see a Protestant chaplain. His legs were blown off by a land mine, and he is partially blinded. The nurse whispers that he probably isn't going to make it. He is conscious but doesn't seem to realize the seriousness of his condition. He hasn't too much pain, thanks to the merciful numbing effects of morphine.

You ask him simply, "What can I do for you, lad?" and he replies,

¹ Condensed from excerpts of the letter originally published in *Pacific Stars and Stripes*.

"Just read some verses of Scripture and say a nice prayer."

You talk to him for a few minutes and then you begin to recite a psalm, and another, and another, . . . and they all seem to fit. You are amazed at your selections, and a prayer ascends from your inner soul: "Thank God I memorized these psalms, used the right ones, and got the proper meaning into their recitation." You make a little impromptu prayer, and he smiles and presses your hand.

You pray again. The old stately prayers of the church, prayers of general confession, prayers for pardon, and the beautiful words of assurance made so familiar through the Ritual Service of Holy Communion, tremble from your lips. You know he is going to die, but you know his soul is going to live—and he smiles and says, "Thanks, Chaplain. . . . I'm all right now."

That youngster over there is in his seventeenth year, wounded for the second time, not seriously nor very painfully. But something has happened to him inside. He seems like your own little boy, scared and confused.

You ask, "What's the trouble, Son?" and you know from the look in his eyes that you're standing in his dad's place. You talk to him like a father, like you'd talk to your own boy if he was frightened in the dark; and after a while he relaxes and smiles, and he clings to you, and you know you've done him good.

See this chap with his shoulder bandaged. The muscles are ripped and torn, and you know that he'll never use his good right arm in its normal way again. He knows it too. You help him to see that, bad as his situation is, he still is a mighty lucky boy. An inch or two and he would be a corpse instead of a patient.

He hasn't thought of it just that way. His attitude toward his handicap is going to be most important, and you've built a foundation for that attitude. For the rest of his life he'll probably emphasize how lucky he is to be alive rather than how unlucky he is to be handicapped. You ask him if he wants you to say a little prayer. He does, so you fervently and reverently thank God for him that this is not a fatal wound, that it's not as bad as it might have been.

There's an old sergeant who's badly but not fatally hurt. He's an old regular, a high-caliber noncommissioned officer. His pride in his platoon is like a young mother's pride in her first-born child. The platoon has been hit hard. He's confused, and dazed.

He sees the cross on your cap as you walk down the ward, and he calls in a whispery voice, "Chaplain!"

You bend near his head and listen.

"Where's my men?" he gasps. "Where's my men?"

You say, "They're all right. They're up on the hill."

He answers, "They're dead. . . . They're all dead. . . . I saw them die!" Then, sobbing with pain, he cries, "O God, it wasn't my fault!"

You find yourself saying a prayer, and he settles down.

Such as he cannot be spared. They are the very backbone of the Army. Suddenly you realize that he mistook your voice for the voice of God. You hope desperately that you've planted in his delirium a confidence that God does know it wasn't his fault.

So you step out of your evangelical background long enough to say, "Son, thy sins be forgiven thee." And you know now that he *did* think you were God, and you let him think it. God forgive you for presumption! God forgive you. . . .

That Oriental waving at you is a

Chinese prisoner: They brought him in with a badly shattered leg and a superficial head wound. While the corpsmen were dressing his leg for his transportation to MASH, he gritted his teeth and held your hand. You gave him a couple of smokes and got him a cup of water. He seemed quite appreciative.

Could he be a Christian impressed into the Chinese Red Army? He has an intelligent face and a nice spirit. His leg has been set, and his head wound has a fresh dressing. The litter bearers are carrying him to the waiting ambulance for evacuation to the prisoner-of-war hospital far to the rear. He is smiling and looks your way; he waves his hand, and you wave back.

Benjamin Franklin's Epitaph

The body
of
Benjamin Franklin, Printer,
(Like the cover of an old book,
Its contents torn out,
And stript of its lettering and gilding,)
Lies food for worms:
Yet the work itself shall not be lost.
For it will [as he believed] appear once more,
In a new
And more beautiful edition,
Corrected and amended
by
The Author.

The Armed Forces Preaching Missions

by Stewart M. Robinson

AS WE GO TO PRESS it is too early to assess all of the benefits of the 1952 Armed Forces Preaching Missions. Time will also undoubtedly reveal weaknesses and errors which we trust experience will teach us how to correct. However, the broad pattern is now visible and may be sketched as follows: •

Eighty-three missions were held in all parts of the country at Army posts and Navy bases. One hundred sixty-six civilian ministers took part. Attendance ran into the thousands. At some camps individual missionaries conducted thirty or forty group meetings in their week's tour of duty. Other camp programs were patterned on the plan of having a different visitor each night. Military installations were hosts, and the Armed Forces Preaching Missions Committee made itself responsible for the expenses of the preachers. In this connection it is a pleasure to report that from the camps and chaplains came offerings amounting to a thousand dollars, which sum was a substantial help to the committee.

Today we have sixty interesting letters, written by the visiting ministers or by the chaplains, describing the details of the various missions.

High lights from these letters are worth passing on.

First, the enthusiastic support of the chaplains came in for high praise and grateful appreciation on the part of the clergymen who were as guests. Where chaplains took pains to publicize the meetings, officers and men responded in large numbers. In a few instances, unfortunately, chaplains were moved to new stations on or about the time of the mission. This always had an adverse effect, though in some cases it was gallantly offset by the colleagues of the men transferred.

Second, the enthusiasm of the visiting ministers is remarkable. They were chosen on the basis of their interest in the work, and often their names were sent in by the chaplains at the camps where they went to preach. Some of them had been chaplains themselves in either the First World War or the Second. No effort was made to limit the roster of preachers to former chaplains, for one of the purposes of the mission was to bring together civilian and military personnel. Some of the men came from cities not too far distant from the camps they visited. This was always spoken of with pleasure in the letter reports.

he missions because it was pointed out that the friendly contact made at a mission would be followed up through the succeeding months by more visits and interchanges between camp and community.

The third noteworthy feature was the active participation of a great number of camp commanders. I had the pleasure of watching a major general happily singing the hymns and introducing the preacher of the evening. Before the mission started he issued a memorandum that was the most vigorous endorsement and invited those who were not Protestants to co-operate by taking over duty details that would free Protestants to attend. This gracious courtesy is often tendered men of one faith or another and seems an ideal policy to foster.

Still another item of vast importance is the fine response made by those who listened to the preaching. Many signed cards indicating either their profession of faith or their desire to reconsecrate their lives in better Christian service. It is not possible now to give final figures. Those noted seem to indicate that about five per cent of the audience signed some such statement. In at least one instance the week took shape as Religious Emphasis Week. The Catholic and Jewish chaplains held services on the same days. This seems to me a very wholesome thing which I should like to see enlarged. In this time of crisis the field is so wide and the need of God so great that no group would seem justified

in holding back interest and support of a program like this.

Military duty is often transient, and it will be hard to set up another preaching mission far in advance. Preparation, however, reveals itself to be the primary factor in success. Next October is not too early to begin to make plans if such a program is desired again.

A word of special commendation should be given to Dr. Jesse M. Bader, secretary of the committee as well as head of the Joint Department of Evangelism of the National Council of Churches. His knowledge and faithfulness contributed much to the success we rejoice to report.

The representatives of the armed forces, also, deserve our grateful thanks; for they made it their special duty to further the plans in the military circles.

To Congressman Walter H. Judd I would offer thanks a second time for the splendid part he took in our inaugural luncheon held in New York City on December 10. A group of one hundred chaplains and preachers will gratefully remember the inspiration of that hour.

THE following comments are typical of the scores received:

"Chaplain ——— was wonderful. What a chaplain for Christ!"

"The guest ministers were of the highest caliber."

"We received wholehearted support, from the commanding general all the way down the line."

SERMON ILLUSTRATIONS

Compiled by J. A. Lacy

Trust

When a chaplain was returning from Europe at the close of World War I, his coal-burning ship ran into a terrible storm. Mountainous waves washed over the deck. For a time it looked as if all would be lost.

With the greatest danger past, the chaplain climbed down to the engine room. He wondered whether the men there were aware of what had happened.

"Oh, yes, I know all about it," said one. "This ship's come through the worst storm that ever struck her."

"Weren't you afraid to stay down here?"

"Well, you see, sir, I know the captain of this ship—so I just kept on shoveling coal!"

—JAMES APPLEBY

Providence

Life, it has been said, can only be understood backward, but it must be lived forward. The experience of Moses, in which he was permitted to see the back of God, but not his face, is common to us all. We can never see God coming into our lives, but frequently we are able to see clearly that he did come. Looking backward we can see that

he has constantly been making "his goodness to pass before us."

—WALTER L. MOORE in *Christian Herald*

Faith and Works

All Christian goodness flows from a right relationship to God. Good works are not the precondition, but the result, of this relationship.

For example, when a Smith is born into the Smith family, his parents do not take this new human being and farm him out in some body's boardinghouse, giving him all the rules of Smithism and saying, "When you've grown up and can conform to these rules, you can move into the household and be a Smith. When you are justified in doing the works of the Smith law, you can have the relationship."

Oh, no. Every family gives a new life, quite apart from "merit" (it has no merit), a place in the family, an unmerited relationship. The parents take the initiative, and in love they ensconce the infant in the family. And when he grows up and becomes self-conscious and self-determining, either responds to or rejects the spirit of the family in which he has been given a place.

By analogy, the parent's love is like the love of God; the child's response is like faith. Faith, like Paul, is the total response of the total man in gratitude, love, and obedience, to the goodness and graciousness of God.

—A. T. MOLLER

The Preacher's Task

Paul describes his preaching by the emphatic word (*Kerygma*) which means literally a herald's announcement, and the function of a herald is to bring news of an event. Great issues are in the balance, and men are hoping and fearing, and are swayed about by every breath of rumour. A messenger comes at last from the field of battle. The tremendous question has now been answered, and action must be taken in view of the accomplished fact. Paul conceives of himself as such a messenger. His task is to proclaim what God has indubitably done.

E. F. SCOTT, *The Purpose of the Gospels* (Scribners)

The Ecumenical Mind

Professor Gordon Blackwell of the University of North Carolina tells a story of a tuba player who had played his instrument in his band for twenty years. Finally, one day he had a chance to go to the back of the auditorium and hear the band for the first time from a distance. Excitedly, the tuba player rushed up to the bandmaster and exclaimed, "Man, that was great! For my life I've thought that *The Stars and Stripes Forever* went 'Um-h, um-pah, um-pah.' You know, really goes," and he hummed the tune, "Da, da, da di da, da di da." A parable is here for individual churches, which are apt to think Christianity "goes like" the particular part each plays. We hear

a grander music when we listen to the contributions of other communions and relate our own work to other areas of the church's life.

—Adapted from an editorial by GERALD E. KNOFF in *National Council Outlook*

Attempting Bigger Things

Peter thought he knew the fishing business. He knew the shore line of Gennesaret and what fish could be caught there. He knew when there was no use trying; he had fished all night and caught nothing. But when Jesus told him to "launch out into the deep," he took him at his word and caught more fish than his net could hold.

Peter's experience brings to my mind a helpful criticism I once received.

I was a trial judge in Mississippi a few years ago, and I was standing on the courthouse steps one day when I hailed two young men just back from the war.

One of them said, "We were talking about you, Judge. I said that I thought you were not living up to your possibilities."

"Who is that fellow that talks so 'smart'?" I asked his companion later.

"Why, that's So-and-So. He made a fine record as a pilot. Was shot down over Roumania. Tracer bullets entered his leg at two points and set his clothes afire as he parachuted to earth. But he survived in a prison camp. . . .

"He's been undergoing plastic

surgery, and now he looks almost like himself again. . . .

"He's so grateful to the medical profession that he wants to be a doctor. He's enrolled now at the University of Alabama."

When I heard this story I thought: Well, that boy has the right to say what he did to me. After pulling himself up like that, he has a perfect right to tell me I'm not living up to my possibilities.

And the word of this veteran helped me decide to try for a broader field of service in the Senate.

"Launch out into the deep," said Jesus. A church may have "fished for men" in its neighborhood until the possibilities seem exhausted. Or an individual Christian may think he has reached the limit of his capacity for usefulness. But that's when we need to take the Master at his word and attempt bigger things than ever!

—JOHN C. STENNIS

The Christian Holds the Key

God's power is ready to flow into our world, but the Christian holds the key that can release it—namely, willingness to receive the life of God and transmit it to other people.

It's like the telegraph key that presidents have pressed to open bridges and highways and to turn on city lighting systems.

This key, made of gold from the Klondike, was initially used June 1, 1909, when President Taft opened

the Yukon-Pacific Exposition at Seattle. The big, genial President gave it to "Doc" Smithers, chief of communications at the White House, who set up the wiring for it in the President's office.

When the hour arrives, the President is at his desk, gold key before him—Smithers (and now it is Dewey Long) standing by, stopwatch in hand. The presidential finger moves. And somewhere, maybe three thousand miles away, people cheer and toss their hats. The celebration is on!

Just once there was a hitch. That was in August, 1935. President Roosevelt had promised to open the new Cummings Highway over Lookout Mountain, in Tennessee.

Everything was ready. There was silence in the President's office—two minutes to go. The cautious Smithers tested the line. No spark. He scrambled under the President's desk, and there was the trouble. Someone had kicked a wire basket and broken the electric cord.

Smithers announced, "Right."

Roosevelt pressed the key.

The signal flashed on Lookout Mountain, and a highway was opened on time. All because Smithers was lying under the desk holding the severed wires together.

When a Christian transmits the power of God—whether by mending broken places in the lives of other people or making the connection in his own life—a new and better day arrives.

—IRA S. ERMINGHAM

Navy Laymen Conduct Divine Worship

A POSITIVE APPROACH to the task of maintaining a high moral standard in the Amphibious Force of the Atlantic Fleet was made recently when fifty-three servicemen laymen, ranging from seaman to lieutenant, met at the U. S. Naval Amphibious Base, Little Creek, Norfolk, Virginia, to promote the Navy's religious program.

Those attending the meeting at West Annex Chapel (announced over the signature of the Chief of Staff, Amphibious Force, Atlantic Fleet) heard Captain Luther Gerhart, Atlantic Fleet chaplain, praise

them for their continued support of church activities.

These laymen, who volunteered and then were appointed by their commanding officers as the ships' religious representatives, have been conducting divine services aboard Amphibious Force ships while on extended cruises for the last several months. Many of the number have had layman experience in civilian churches, and some have had theological training.

These lay religious leaders do not attempt to perform the full religious function of a regular chaplain. They serve as a layman does in his own church. They do not, for instance, administer Communion or perform baptisms. Protestant men conduct a worship service, and Catholic men a Rosary service.

The Amphibious Force chaplain, Commander L. W. Meachum, said: "The session last Thursday was an effort to co-ordinate and intensify what we have been doing for some time."

He pointed out that while Navy chapels and civilian churches were available when ships were in port, religious life at sea, especially on small ships, depended on the existence of a body of interested Navy lay workers.



Official U.S. Navy Photo

D. G. Bickle, gunner's mate, third class, one of the religious representatives on Landing Ship Flotilla Two, has conducted five services with 154 in attendance.

"Where services have been conducted at sea by members of a ship's company, attendance has been very gratifying," the chaplain said. In all, there are about ninety laymen working actively to support the seven chaplains serving aboard ships of the Amphibious Force.

Among others addressing the group were Commander E. F. Redman, Amphibious Base chaplain, and Lieutenant (j.g.) Garson Goodman, who explained the nature of Jewish participation in the program.

The Navy laymen's group was given further encouragement with the adoption of a program to supply equipment for divine services including recording devices for music. Material from which to extract sermons and an improved ship library program also were discussed.

The Protestant, Catholic, and Jewish faiths were represented at the meeting. Other similar sessions for Amphibious Force personnel will be forthcoming.



They Said It!

It is good to rub and polish your mind against the minds of others.

—MONTAIGNE

OUR DISTINCTIONS do not lie in the places we occupy, but in the grace and dignity with which we fill them.

—W. G. SIMMS

THE CONTENTED COW is not the symbol of the Christian; rather the Christian symbol should be the ox—ready for service, on the one hand, or for sacrifice on the other.

—HERBERT WELCH

OLD DORGS nuss their grudges: young pupps fight then frolic.

—JOSH BILLINGS

THE DOLLAR will never sink so low as the means some people adopt to get it.

—E. W. HOWE

LET PRAYER be the key of the morning and the bolt of the evening.

—MATTHEW HENRY

MORE MEN fail through lack of purpose than through lack of talent.

—BILLY SUNDAY

AT YOUR SERVICE

• Materials and services
available to chaplains

Publications

To strengthen their present family-life programs, many churches will join in the tenth annual observance of National Family Week. Families will participate in a variety of activities centered on the theme "Brotherhood Begins at Home."

Two new promotional folders are *Family Week and You*, suggesting ways a family can have its own observance in the home (five cents each, \$2.00 per 100), and *Your Church and Family Week*, giving plans for a local church observance of Family Week (five cents each, \$2.75 per 100). Order from Division of Christian Education, 79 East Adams Street, Chicago 3, Illinois.

Out of Uniform—into What? is a six-page folder on Christian vocational guidance by Dr. John Oliver Nelson, associate professor of Christian vocation and director of religious field work at Yale University. Price: five cents each, \$1.75 per 100. Order from Department of Publication, National Council of Churches, 297 Fourth Avenue, New York 10, New York.

Free literature on gospel songs and choruses and a free catalog of five hundred recorded hymns can

be obtained from Singspiration, Box 1, Department CL, Wheaton, Ill.

Supplies

Paper Communion cups that are clean, sanitary, noiseless, economical, and disposable are available from Cicero Bible Press, 2229 S. Laramie Ave., Cicero 50, Ill. \$5.00 per 100.

An electric "Dampp-Chaser" eliminates harmful moisture from pianos and organs. This stops sticking keys, ciphers, mold, rust, and corrosion. Easy to install, it fits all pianos and organ consoles. It can be used on AC or DC current. A five-year factory guarantee is given. Price: \$6.95. Order from Dampp-Chaser, Inc., P. O. Box 520, Hendersonville, North Carolina.

Audio-Visual Aids

A wall projection chart to help place all types of projectors is available from Radiant Manufacturing Corporation, 2627 West Roosevelt Road, Chicago 8, Illinois. Seven tables are given on a large card 14" by 21" in size. These provide instructions for movie, film strip, slide and opaque projectors.

A new audio-visual teaching kit, *Seek Ye First*, dealing with the meaning of church membership, has been issued by the Presbyterian Church, U.S.A. Information may be obtained by writing Promotion Department, 156 Fifth Avenue, New York 10, New York.

You Were Not There!

by John S. Smith

WHAT THOUGHTS come to mind when you read John 20:24: "But Thomas . . . was not with them when Jesus came"?

Fruitless attempts have been made to explain the absence of Thomas. "Why was he not with the other apostles?" people have idly asked. But whatever may have been the reason, the fact remains that he was not there and that he missed a supremely wonderful experience. *Many have been the individuals and groups that have missed untold blessings because in the moment of crisis they were not there.*

It is said that Henry IV, king of France, had taken part in a great battle and was returning home when he met one of his noblemen. His comment to this lord was, "Go hang yourself, brave Crillon! We fought at Arques, and you were not there."

Recently I was seated in the gymnasium of the Western Kentucky State Teachers College in Bowling

Green, where our beloved "Hilltoppers" were playing a crucial basketball game. The score was tied, and everyone was tense. At this point one of the key players was benched because of personal fouls. I was interested to note his reaction. Rather than watch the remainder of the game he buried his head in a towel and I'm sure that his thoughts were like this: "My team is fighting a desperate battle, and I'm not there! I failed at the very moment when I was needed most!"

The Church's Desperate Battle

A great man of the nineteenth century predicted that the church would have a desperate battle during the twentieth century. He further predicted that if the battle was great, so much greater would be the victory. Today we are fighting the battle he predicted. Let us hope his prediction of victory may come true. Specifically, let us hope that the church may accept her responsibility and carry her part of the load in the struggle for human freedom and world peace. Let us hope that the world may not point to her and say, "Go hang yourself, church! We had a great victory, and you were not there!"

Will the church speak out as our voice, or shall we echo Hamlet

REV. MR. SMITH has been an ordained minister in the Cumberland Presbyterian Church for thirteen years. During that time he has served pastorates in Tennessee and Kentucky. He is a graduate of Bethel College and Cumberland Presbyterian Seminary.

The time is out of joint;—O cursed spite,
That ever I was born to set it right!

No institution in the world has a stronger incentive or a greater obligation to establish peace on earth than the church.

We ask, "What can the church do?" I should like to make a few brief suggestions.

Brotherhood

The church can strengthen its position in the world as the only international fellowship based on faith in the brotherhood of man. It is a fellowship within which national and racial barriers are broken down. It is up to the church, therefore, to sponsor a friendship that knows no racial or national lines. Long we have preached the gospel of brotherhood; now let's practice it!

Politics

The church should determine the policies of the government. Too long we have remained aloof from political affairs. It is utter foolishness to hope that a Christian peace can be won without a Christian influence. The church must not become a political party, but it can and must be realistic and active in its relationship to the state.

A Balanced Church Program

The church must capture the attention and loyalty of our people if we are to exist. The whole future of Protestantism lies in its ability to

interest the average layman and put him to work.

It is high time that the church awoke to the fact that she is not meeting many of modern man's deep yearnings. It is easy to shrug our shoulders and say that these yearnings are out of our line as a church. In the field of radio entertainment that which catches the listening ear is not the programs of classical music or the religious programs but the Hopes, the Bennys, the Skeltons. The church must not make itself ridiculous, but it must get about its business of dealing with people's deep needs.

Certainly the church that is not well balanced in its program can offer little of what the Master meant when he spoke of the "abundant life." All too many churches leave these deep needs to any and every quack sponsor. As long as churchmen sleep, these dealers in entertainment will hold the field. And the church will deserve the slur, "Go hang yourself! We had a great time, and you were not there!"

Often we contrast our work with that of the church where our grandparents worshiped. In those days the difficulties were not so great and the strength comparatively greater. The church was the main organization in the community. Today the church is one of many institutions competing for our time and loyalty. The enemy in that day was clearly visioned and understood. He was personalized in the saloonkeeper, the town prostitute, the town gam-

bler, and other well-marked individuals. Today the enemy of the church is more difficult to attack because he is less easy to define.

The Choice of Weapons

Too LONG the church has hunted elephants with popguns and mosquitos with rifles. We need to use the high-powered rifles on the elephant-size vices. We need to convict the saloonkeeper, but we need to get also the one who advertises drink as a social necessity, a mental lubricant, or a necessary source of income. We need to convert low moral living, but we need also to reach those who are responsible for

it through obscenity in literature and entertainment.

I am made to conclude, then, that the business of being a Christian is no armchair operation. It means a willingness to stand out against all that is contrary to the example of Christ. That guarantees trouble.

We are engaged in warfare that presents a tremendous challenge and a golden opportunity. The battle is great, and we must see *clearly* that it is; else the verdict of history will fall on us, "Go hang yourself, church! The forces of evil won a great victory because you were not there!"



Memorial Day Scriptures

Preaching values lie on the surface of many glowing texts. Here are some for Memorial Day, or for services of commemoration:

Let us now praise famous men, and our fathers that begat us. . . . All these were honored in their generations, and were the glory of their times.—Eccles. 44:1-15 (A.V.).

I remember for thee the kindness of thy youth, the love of thine espousals; how thou wentest after me in the wilderness, in a land that was not sown.—Jer. 2:2 (A.R.V.).

In his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.—Isa. 63:9 (A.V.).

You must remember those early days when after you had received the light you had to go through a great struggle. —Heb. 10:32 (Goodspeed).

Surrounded then as we are by these serried ranks of witnesses, let us strip off everything that hinders, as well as the sin which dogs our feet, and let us run the race that we have to run with patience, our eyes fixed on Jesus the Source and the Goal of our faith.—Heb. 12:1-2 (J. B. Phillips, *Letters to Young Churches*).

Ministerial Career Men

SIX MEN aboard the submarine tender U.S.S. "Sperry" intend to study for the ministry after release from active duty. In weekly discussions with the ship's chaplain these men, representing five churches, are planning now for their ministerial careers.

Two of the men hope to become Navy chaplains.

The churches represented are Baptist, Church of God, Episcopal, Methodist, and Presbyterian.

"The group discusses four main topics in our weekly meetings," said Chaplain Charles W. Ackley, of San Diego. "These topics are the definition of a 'call to the ministry,' procedures to the ministry in various churches, and problems and rewards of the profession."

An Episcopalian, Christopher B. Young, personnelman, second class, USN, 22, of Palm Beach, Florida, plans to become a Navy chaplain. Young will enroll in the University of Florida in 1952 when his enlistment expires.

"I first became interested in the ministry in 1947 while I was attending Palm Beach Junior College," he stated, "so I applied for official standing as a ministerial candidate for the Episcopal Church. I was accepted two years later while I was aboard the 'Sperry.' Chaplain Ackley has advised me about the Navy's Chaplains' Corps."

Before entering the Navy, Young was secretary of the Acolytes' Guild and president of the Young People's Service League of the Holy Trinity Episcopal Church, West Palm Beach.

Presbyterian Roy O. Holder, Jr., ship's serviceman, third class, USN, 23, of Pampa, Texas, also intends to return to the Navy as a chaplain after his schooling. Before reporting aboard the "Sperry" he was a volunteer assistant for the Baptist Church of Guam Island.

Holder stated, "I first decided on the ministry while at Guam. Here on the 'Sperry' I've had a chance to learn more through the chaplain's help."

Of the other prospective ministers, two are Baptists—Robert N. Spivey, hospital corpsman chief, USN, of San Diego, and Frank E. Thompson, personnelman chief, USN, of National City, California.

Spivey is a deacon of the Emmanuel Baptist Church, Mission Beach, San Diego. He is married to Elsie Mae Spivey, formerly of Rocky Mount, North Carolina, and has two children.

"I've thought about the ministry for a long time," Spivey said. "The Bible study group we have has given me the extra help I need—the feeling I can do something while I'm still in the Navy to prepare for the ministry."

Thompson is enrolled at the Linda Vista Baptist Bible College and Seminary, San Diego, and will take full-time work there after release from active duty.

"I have wanted to do Christian work since I became a Christian in 1943. Then I was stationed at Barber's Point Naval Air Station, Hawaii, and a Navy chief helped in my conversion," Thompson stated.

Thompson taught Bible classes for five years on previous duty stations and now teaches a Sunday school class of the Linda Vista Baptist Church. He is married to Beverly Orr Thompson and has three children.

The Church of God is represented by Clifford R. Sauls, I. C. electrician, first class, USN, 27, formerly of Kensington, Georgia. Planning to begin his schooling by mid-1952, Sauls now lives in San Diego with his wife, Jannie Sauls, and two sons.

"It was the Bible classes and worship services we have aboard ship that led to my decision about the ministry," Sauls said. "I made up my mind while being stationed here."

The Methodist of the group is Billy B. Bargar, I. C. electrician,



Six men aboard the submarine tender U.S.S. "Sperry" in San Diego plan to become ministers after release from active duty. They are shown with the "Sperry" chaplain, Charles W. Ackley, as they discuss a Bible verse.

third class, USN, 28, formerly of North Little Rock, Arkansas, and now living with his wife, Betty Jo Bargar, and daughter in San Diego.

"I had thought about the ministry before I came aboard the 'Sperry,'" Bargar stated, "and I talked to the chaplain about it. With his counseling I've definitely decided."

Before being recalled to active duty he was Sunday school superintendent for the St. Marks Methodist Church of Little Rock. His service time expired December 1951, and he will enroll at Little Rock College next semester.

Apropos of Preaching

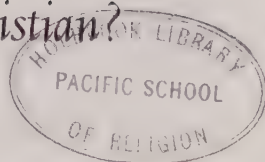
A sermon, rightly, is not a meteor but a sun. Its true test is, Can it make something grow?

Speak to a church, . . . and don't just spray the universe with words.

—HALFORD E. LUCCOCK, *In the Minister's Workshop*

Why Should I Be a Christian?

by Theodore P. Ferris



THIS SERMON has to do with a question that a great many thoughtful young people ask a great many clergymen. They don't always put it in the same way, but this is essentially what the question is—"Why should I be a Christian?" It isn't hard to see why they ask it. They look at the leaders of the world, their teachers and professors, the writers of the books they read and the authors of the plays they see, and with a few outstanding exceptions these people are not Christians except in a nominal sense; and it is no wonder that they should say, "Well, if they are not Christians, why should I be?"

What is more embarrassing, they look at their parents and the generation their parents represent, and they see confusion and disintegration, a world in a state of chaos; and you cannot wonder if they say to themselves, "If that's the best Christianity has been able to do, why should I be a Christian?" Most embarrassing of all, to us, they look

at the churches; and in more instances than we like to admit they find the churches more dead than alive, the services often with very little relevance to the circumstances in which they live; and they see not much more than a beautiful old shell from which the life has long since departed.

There is another, deeper reason why they are likely to ask the question, "Why should I be a Christian?" Every man has two religions—the one he was born into and the one he grows up into. One is his parents', and the other is his own. Although in many cases the two religions may turn out to be the same, nevertheless every human being has to go through that period in his life when he takes the religion that was given to him by his parents and criticizes it, and analyzes it, and either rejects it or accepts it. In other words, he must make the religion he was born into his own. This question, therefore, that students and other young people ask need not be an indication of belligerence on their part, or extreme radicalism: they may have no intention in the world of not being Christians. The question simply marks the point at which they begin to grow out of an inherited religion into an acquired one of their own.

DR. FERRIS is the author of *This Created World, Go Tell the People*, and *This Is the Day*. Since 1942 Dr. Ferris has been rector of Trinity (Episcopal) Church in Boston, Massachusetts.

Before we try to say anything in answer to the question, "Why should I be a Christian?" let's look at the alternatives to Christianity. And the first is communism.

Alternatives to Christianity

1. Communism appeals to many young Americans because it touches one of the softest spots in the American heart—namely, our sympathy with the dispossessed—and there is no use making any kind of judgment about communism until we make allowance for that.

There are, however, two very serious scores against communism. First, its theories about the universe are wrong. This is not the place to defend that statement or argue it—I am simply affirming it, as a Christian. These theories are unrealistic, and in my judgment they are indefensible. Moreover, its practices are abominable: its slave labor, its cruelty and brutality, and its belief that anything can be done if it is in the interest of the Party and the revolution.

Besides that, there are two things that most of us could not put up with even though we were lured into believing that the Marxist philosophy were true. We could not put up with disloyalty to our own country, and especially a deceptive disloyalty. Often we oppose the government and its policy, but we do it outwardly and frankly in an effort to improve the situation. We could not take part in anything that

sought to undermine the government, in a secretive, deceptive, underhanded way. The other thing that most of us could not put up with is loyalty to a totalitarian order, represented by a dictator, whether he be Stalin or someone else. There, then, is the first alternative to Christianity—communism—and I submit that for most of us this is not a possible alternative.

2. The next alternative is one of the great religions of the world. They are—at least, the greatest of them—Judaism, Hinduism, Buddhism, and Mohammedanism. I should say at the very outset that they all have their unique and great appeal to Westerners, all with the possible exception of Mohammedanism; and I am not sure that we should exclude that. Each has a great literature; each has some one unique contribution to make to the spiritual welfare of the world. I should also say that they are all, so far as we are concerned, practically impossibilities, with the possible exception of Judaism. You may be very much impressed with the literature, the teachings, and the manner of life of the Hindu; but if it comes to a question of your becoming a Hindu in Boston, or Chicago, or San Francisco, or Korea, this is a virtual impossibility because there are no Hindus, except perhaps very small groups, in any of these places. A Buddhist in Boston is only an academic possibility, and an American Moslem is an anomaly.

So when students talk to me

about comparative religions and wonder why it would not be better to be a Buddhist or a Moslem than a Christian, I sometimes answer with the practical remark that you can't be any of these because the religions do not exist here in any workable form. If you want to be a real Hindu, you almost have to go to India. You cannot practice any religion for long apart from its social context.

3. Now the only real alternative to Christianity, in this country, at this particular time, is paganism. And paganism is the worship of little gods. Sometimes, you know, we mistakenly think that pagans do not have any gods at all. They have gods; they are little gods, local gods. Pagans are people who worship something less than the highest. Some of them worship nature. Some of them worship pleasure, particularly their own pleasure. Some worship culture, and they can be the most misleading of all—especially to students—because very often they live a wonderful life, comfortable, generous, understanding, enlightened and enlightening; and we should not be estimating the situation fairly, I think, if we did not say that paganism can be very attractive, *very* attractive.

We must, however, go on to say that paganism is a way of life—and I hope I am saying this in fairness—a way of life that has no future beyond death; it makes no heroic demands upon anybody; it measures most things by the physical appe-

tites; it expects nothing more than a pleasant passage; and it has no great concern either about origins or about destinations.

Now if you are satisfied with a religion like this, that asks nothing great of you, that puts upon you none of the great burdens of the tragedy of mankind, that offers you pleasure and comfort and a kind of superficial beauty that will gild your way through life, then paganism is the alternative to Christianity for you.

When you ask the question, then, put it this way—it is sharper; it draws the issue more clearly—"Why should I be a Christian *instead* of a pagan?" That is the question.

What Christianity Is

I cannot answer the question for you, and I shall not pretend to try. I have, however, three things to say which may steer you in the right direction:

1. *Find out what Christianity is all about before you discard it.*

You may come across something in the creeds that seems incredible to you; you will say to yourself, "I cannot see that; I cannot accept it; I cannot believe it; it does not tally with what I know about life in general." This may be the resurrection of the body. Before you discard it, find out what it means as interpreted by the great leaders of the Christian faith, the people who have had imaginative insight, not merely literal understanding of legal principles.

Or, as you read the Bible you may come to passages that affront the intelligence you proudly possess, and you will say: "Well, certainly I can't believe this and maintain my intellectual respectability." (If we could only be humble enough to let some of our intellectual respectability go and get some other kinds of respectability, we should be a lot better off than we are!) Before you discard the Bible, find out what the Bible has meant to the giants of the race, the Bible as it has been bathed in the blood and tears of people who have found in it not little precepts about life but the very word of life and of God; and then if you want to discard it, discard it.

If you want to discard the doctrine of the church and it seems to you an outmoded and old-fashioned and unscientific outlook on life, find out what it really means before you do so.

In other words, if you come to the point where you sincerely and honestly want to give up Christianity, *give up a man's version of it and not a child's.*

2. Also, *look at some of its best demonstrations as well as its worst.*

Christianity in its long history has not been a complete success story, and there are a great many times when people who want to give up Christianity, or at least find a reason to give it up, come to me and point with a considerable degree of self-satisfaction to the poor performances of Christianity they have

seen around them. All sorts of things, little trivial things, all the way from the man who asks someone to leave his pew because he rents it and it belongs to him, to people who run their businesses on principles they could not uphold in church on Sunday and whose lives are more chaotic than the world they live in. People point to such instances and say, "Well, that's Christianity."

If you are going to look at those things, and of course you must, look at the great demonstrations also. Look at the American Friends Service Committee and see the kind of things it has been able to do overseas. Look at an institution like Schweitzer's hospital in Africa or the work of the Grenfell Foundation for Labrador. And, what is more important, look at the small groups of people within the church. Don't be content with looking merely at the outside of the Christian church; look at the inside of it. I am prepared to say that even in the smallest, poorest church, which makes the most unspectacular demonstration of Christianity, there is a small group of people, or at least one person, in whom the vital life can be found. You will see these people transcending all things because He who is the life of all things dwells in them, and loves them, and enables them to do all things.

What would you think of a man who solemnly announced that he had eliminated music from his life

because he found the dissonances of jazz degrading, and then you discover he had never heard the music of Bach, or Beethoven, or Brahms? Don't put yourself in a position like that.

3. The last thing I have to say is this: *Your answer, in the end, will rest not on information alone but on experience.* You don't choose a religion, you know, the way you choose an automobile, taking two models and adding up all the good things in each and seeing which has the more advantages. It doesn't work that way. Choosing a religion is more like falling in love; it happens to you. Something takes place, and it is usually something that you don't have very much to do with. Your part is to respond, delicately, accurately.

I want to tell you how this has happened to scores of Christians and particularly to myself; and an incident from the life of one of the great figures in the world today will serve as a sort of parable to open the door on this great religious experience.

You all know about Albert Schweitzer; you all know that he is not only one of the great doctors, and missionaries, and theologians, but also one of the great musicians of the world. He wrote one time an account of his first concert. He was a little boy eleven or twelve years old, and his mother was trying to make him practice the piano. Her success was meager. The piano was becoming more and more of a

drudgery to the boy. One day a rising young pianist came to the little town where his father was the pastor, and Albert went to the concert. Afterward he described it in these words:

The display of virtuosity at the end took my breath away. . . . On the way home I walked as in a dream. The following days I worked on my scales and finger exercises and even struggled with the Czerny studies with an unprecedented ardor, even when they were starred with sharps and double sharps which I had so detested theretofore. *It was for me a sudden revelation of the possibilities of the piano.*

Think of the thousands and thousands of men and women who could join me in saying that in Christ, either suddenly or gradually, they saw a revelation of the possibilities of life. In him they saw revealed how human life can transcend its animal levels and limitations. They saw the possibility of bringing the things of heaven that belong to God down into the routine of life and making the tragedy of it glow with an inner triumph that they never guessed before. When life begins to look dull and lusterless and we are sick at heart about it and think there are no possibilities left, we look at Christ and we see revealed once again those inexhaustible possibilities. We see the dignity of men, their incredible ability to rise to heights undreamed of until the stimulus of the love of God draws near. We see

the beauty of the earth in spite of the fact that it has been drenched in the blood of men and martyrs. Above that, we see a possibility in God as he draws near to us in Christ Jesus. And after that revelation we go back to our five-finger exercises and even our Czerny studies with the sharps and double sharps with an unprecedented ardor because we want above all things to live up in some measure to those magnificent possibilities.

THERE ARE many things that Chris-

tian ministers would like to say to thoughtful young people, but primarily I would like to say this: In Christ there are possibilities that make life even at its worst *the most wonderful opportunity a man can have*. And Christianity, for me, is Christ. All the arguments against it, all the poor performances, all the failures of myself and other people, are as nothing compared to the revelation in him of what life can be. And I am jealous that the generation now coming along will reach for nothing less!

Chaplains' Spiritual Retreats

For the fourth successive year Protestant chaplains of the Army, Navy, Air Force, and Veterans Administration have been invited to devote a full day to an uninterrupted retreat for spiritual reconditioning.

The retreats will be held between May 15 and June 30 at thirty-one different military installations throughout continental United States. Outstanding civilian pastors have been selected as leaders.

As in the past, the retreats are being sponsored by the Joint Department of Evangelism of the National Council of Churches and the General Commission on Chaplains.

The theme for the 1952 retreats is "*Toward a More Excellent Ministry.*"

The morning session will consider "THE CHAPLAIN" under the following headings: "As a Man," "His Call," "His Spiritual Disciplines and Devotional Life," and "His Personality and Character Development."

The afternoon session will consider "HIS MESSAGE" under these headings: "Biblical and Theological Content," "Christian Experience," and "The Relevancy of the Gospel to Our Times."

The third session, held in the early evening, will consider "HIS DEDICATION" by "Recalling of Ordination Vows" and "Reconsecration to His Primary Vocation."

How to Keep the Family Informed

THE TIE between the serviceman and his family is a strong one. Not only are families praying for the safety of sons and husbands, but they frequently write to chaplains asking about the spiritual welfare of their loved ones.

Chaplain Jesse L. Swinson, with the First Marine Division in Korea, gets many inquiries such as these:

"Has my son been to church lately? If not, please contact him and encourage him to follow the Christian ideal."

"I realize that my husband needs a basic knowledge of the Christian way of life. Do you have Bible classes or instruction groups where-by he can become better acquainted

with the precepts of his church?"

Seeing the immediate need for a way to keep families informed, Chaplain Swinson has enlisted the help of the individuals concerned. With the assistance of the Methodist Commission on Chaplains, he devised a post card with the following message:

This is to inform you that your [son or husband] was present at Divine Services and also was presented the opportunity of receiving Holy Communion.

I wish to assure you that our every prayer is with your [son or husband] during his stay in this battalion.

Please be assured of our continued interest in the welfare of your loved ones.

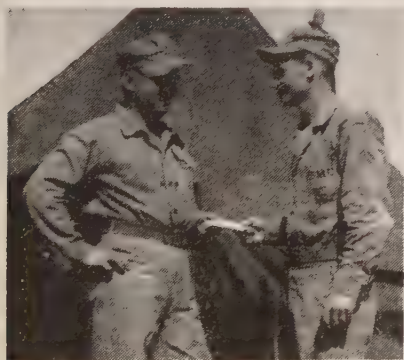
Another message reads:

Recently I was assigned Battalion Chaplain for the 1st Tank Battalion, of which your [son or husband] is a member.

I wish to assure you that everything possible is being done to assist him in his spiritual life.

May I suggest the following:

1. Write to him regularly. Keep him informed at all times.
2. In case of emergency, contact the American Red Cross first and have them send the message.



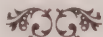
Chaplain Swinson gives Corporal William T. Hall a printed card which tells of the Marine's presence at Sunday services.

3. Encourage him to attend Divine Services.

After the benediction each man is presented with a card and asked to mail it home as soon as possible. In this way the wife or parent is given assurance that her husband or son is attending Divine Services with a degree of regularity. Also, it

gives the chaplain's name in case the parent or wife desires to bring to the attention of the chaplain any personal problem that may arise at home.

The response to this project has been very good. Chaplain Swinson has received letters expressing appreciation for the interest taken in the spiritual welfare of the men.



UFP in Germany

We have just received from Chaplain Samuel L. Hiebert some unique printed matter issued by a United Fellowship of Protestants unit at the Foch Kaserne in Bad Kreuznach, Germany. The name of the military installation (Foch Kaserne) is an interesting Franco-German combination. Apparently, the first part of the term—not a German word—does honor to the famous French marshal of World War I days. The other word, of course, is German and means “military barracks.”

The UFP group at Foch Kaserne is administered through a chapel council under the direction of the chaplain. All Protestants in the armed forces in Bad Kreuznach and their dependents are encouraged to join. Those wishing to affiliate with the group are asked to sign an application form which has been provided locally. This commits the signer only to the extent expressed in the purpose of the group—“to join with like minded persons to strengthen the forces of religion and morality in the armed forces, thereby making the local chapel his spiritual home.”

The card provided each of those joining the group is an interesting “homemade” copy of the one issued by UFP headquarters. Even the picture of the emblem shown on the card is of local creation.

More power to Chaplain Hiebert and his staff! He put the UFP program into operation without waiting for materials from home.

Hickam Youth Center

A Model Recreational Venture in Hawaii

by Jean Kautenberg

SOME FAR-SIGHTED military men have developed a community youth program that should prove an inspiration to others.

At Hickam Air Force Base, Hawaii, Pacific headquarters of the Military Air Transport Service, a small group of Air Force men have set an example for parents everywhere.

The need of wholesome recreation for their children, especially during the summer months, prompted them to set up Hickam Youth Center. This is a clubhouse and recreational area for the use of children from six to nineteen who

are dependents of military and civilian personnel assigned to, or employed by, MATS at Hickam.

Even more important than the actual center itself, however, is its well-planned program of recreational, cultural, and social activities for all age groups.

The Youth Center, recently remodeled to include four large buildings around a central "patio" with an outdoor dance floor, houses many activities. One wing is composed of classrooms where lessons are given weekly in hula and ukulele, woodcraft, sewing, dramatics, puppetry, art and painting, clay modeling,



The group of Hickam parents which formulates plans and policies for the Hickam Youth Center is the Youth Center Council, shown during a recent meeting.



George Peebles, tennis pro from the Royal Hawaiian Hotel, watches closely as one of his young pupils practices a serve under his direction.

dancing, and other subjects. Another wing includes a game room, a lounge, and the administrative offices. The main building is a lounge with a large, well-equipped snack bar and soda fountain, while other space is used for meetings of sub-organizations within the center, such as the Boy Scouts, the Girl Scouts, and the Teen-Age Club.

Activities, functions, and policies of the Youth Center are planned by a Youth Center Council appointed by Colonel Joseph B. Duckworth, Hickam base commander. This group is made up of military personnel, both officer and enlisted, and of civilians, usually wives of military personnel. Meeting at least once a month, it passes on activities programs submitted for its approval by the director of the center, at

present Captain William Naylor. It also votes funds for equipment, repair work, and operating expenses of the Center.

THIS AMBITIOUS enterprise is not something that "just grew."

During the past three years many people stationed at the base have tried to set up some type of youth organization, devoting many hours of their time in attempts to interest Hickam parents and obtain official support for the project. Two of these are Chaplain Vernon M. Goodhand, who has been at Hickam (and working on this endeavor) since October 1948, and Colonel J. G. Hopkins, first chairman of the Hickam Youth Council.

The project in its present form, for which Chaplain Goodhand has worked so long, came into existence largely through the strong support and interest of Colonel and Mrs. Duckworth. Ever since the colonel's arrival at Hickam, he has extended his fullest co-operation to the chaplain and others who have been pushing the endeavor, and Mrs. Duckworth serves as an active and energetic member of the Council.

Colonel Duckworth, himself the father of three children, has a deep understanding of the interests and problems of the "younger set." When Chaplain Goodhand and other Hickam parents presented their ideas and plans before the colonel, they found an enthusiastic listener who could and would do more than just listen,

Shortly after this, the new base commander appeared at a meeting of the Youth Center council to express his interest in and desires for "an exhilarated and implemented youth activities program" on the base. He emphasized the necessity for a "thorough and well-planned program for youth of the base to combat juvenile delinquency by affording them the opportunity to participate in wholesome and well-developed activities."

At this meeting Colonel Duckworth presented a memorandum to the council outlining his aims and desires for the accomplishment of such a program, listing activities he thought particularly important. This memo became the basis for the weekly activities program now in effect at the Youth Center, which attracted over eight hundred participants during the first week of its operation.

With his support, funds were found to finance the renovation and expansion of the former "Teen-Age Club" to house all activities and those of the sub-organizations. For several weeks the center resounded to the pounding of hammers and the hum of saws while painters moved everywhere and other workers laid a concrete dance floor outside in the patio. The interior decorators came next, and within a few weeks the rejuvenated "Youth Center" was ready for social events and other activities.

Now that the early problems of financial support and parental sup-

port have been surmounted, and now that the most vital element of all, the interest and support of the children themselves, seems assured, the youth activities program at the center is moving ahead full speed. It now has an active membership of approximately four hundred children of all ages, participating in over twenty different activities.

So FAR as is known here, this is the only setup of its kind at any Air Force base, and it may well become the model for such programs at other installations, for the problem exists everywhere. It only needs people with the vision and enthusiasm of Chaplain Goodhand, Colonel Duckworth, and their tireless co-workers to rally together the unorganized and often confused parents who realize that something must be done for their children's social and cultural welfare but don't know what to do nor how to begin.



Children of all ages at Hickam get free swimming instruction through facilities of the Youth Center.

(Except as otherwise noted reviews are by the Editor.)

This American People

by GERALD W. JOHNSON

Thoughtful Americans will rejoice that this book has been written. What it says has needed saying, and no person is better equipped to say it than the author.

Gerald Johnson is one of this country's distinguished men, a journalist of broad experience, an author and essayist of note. His skill in observation and analysis is matched by keen historical sense, and by a capacity for cogent expression which sharpens the impact of his ideas.

By "This American People" Mr. Johnson means the minority of American citizens "who get out and do something toward making government decent, if it is no more than to cast a ballot when election day comes. . . . The rest are Americans in a legal sense, but not American in any real sense. . . . They are not anything, so they are not worthy of consideration."

This American people is badly worried by circumstances and problems that confront the United States. Therefore, the author undertakes to re-examine the basic principles of government on which this

republic was founded, in an effort to see whether those principles are applicable to the problems that beset the nation today. His book is an inquiry into the validity of the American doctrine, as set forth in the Declaration of Independence and the Constitution of the United States, in relation to modern conditions. As such, it is an inquiry also "into the risks that a man must run now if he is to be thoroughly and profoundly American."

Mr. Johnson finds that, with the notable exception of our position in the world, the problems and risks we face today are different less in substance than in form from those faced by the men who established and maintained this republic. Nor were their worries and doubts less than ours. The American doctrine is, he holds, as valid now as it was then, despite tremendous changes in circumstances and conditions. But have we, the American people, the qualities of mind and character that enabled our forefathers to make the American system of government work successfully through more than a century and a half, against perils within and without?

This question the author asks but does not answer. He leaves the an-

swer to each one of us. His scrutiny of present problems as related to the basic principles of our democratic form of government moves through chapters whose titles are clues to the qualities—physical, mental, and moral—that he thinks are now, as in the days of the founding of this nation, “sufficient to cope successfully with the perils that surround us.”

The final chapter of the book takes up the one great American problem that is new to this generation, “the prodigious weight of the United States in the scales of civilization.” Herein lie grave danger, great responsibility, and high opportunity. And here we have no pattern from our past. Like the Founding Fathers, we are placed in a position where we must choose the path we will follow, and stand or fall by our choice. But the author shows us that world history holds hints to help us, and that the spirit and vision of men like Franklin, Jefferson, and Washington can serve to guide us. “Whether enough of us are worthy of our inheritance remains to be seen, but some are,” he concludes, “and for the high-hearted successor of the men of old there is wonder in being American, for the bold man there is delight.”

New York, Harper & Bros., 1951. 205 pp. \$2.75.

A Protestant Manifesto

by WINFRED E. GARRISON

Dr. Garrison has been for twenty-eight years literary editor of the

Christian Century. Paul Hutchinson says that the Protestant-Roman Catholic issue Dr. Garrison “knows inside out, up and down, front and back, fore and aft, through and through, in toto and in extenso.”

The author explains in the Foreword that the word “Manifesto” may sound pretentious but that it is not used as “a statement issued by one claiming large powers.” He asks the reader to accept (without implication of authority) his account of what he thinks he knows about the common loyalties, convictions, and attitudes of Protestants.

The first chapter of nine pages is devoted to a definition of Protestantism. The author defines it negatively as well as positively. He contrasts what it is with what it is not, thus enlightening the meanings of the word. Its shape and significance can best be visualized by descriptions of what lies beyond as well as what lies within its boundaries, and this approach to understanding is a most satisfying aspect of the book.

To this end there is a chapter on what Protestantism has in common with all great religions, and another on what it has in common with other Christians. There is a chapter on what is distinctively Protestant and another on cherished values and ways of Protestantism. To highlight what is distinctively Protestant, the author devotes a chapter to ideas and practices alien to the Protestant spirit and another to positions and theories which Protestantism denies.

In these last-named chapters the author shows courage and adroitness. What is even more commendable, he reveals a tolerance that permits him to say with complete objectivity why Protestants definitely reject certain beliefs that are integral parts of the faith of other Christians. He discusses not only religious ideas and practices distasteful to Protestants, but those which, in his judgment, "misrepresent the character of God, corrupt and pervert the idea of the Church, and do violence to the dignity and the rights of man."

For those of us who answer to the name of Protestant, an understanding of what Protestants believe and what they reject is important. More important is an awareness of what Protestantism has to offer. To present this is the purpose of the last chapter, in which Dr. Garrison answers the question, "Is there any word that divided Protestantism can speak to this . . . turbulent age in confident and harmonious tones even if not with a 'united voice'?"

The author does not attempt to cover up our unfortunate sectarian divisions. He speaks hopefully of progress in union. He maintains that Protestantism does present to a needy world, with a united voice, the gospel of Christ, a Christ who is both Saviour of men and their moral leader. He believes also that Protestantism has a message on the freedom and worth of men.

Here is a book that deals with the Protestant-Roman Catholic is-

sue. But it is more than that. It is a complete statement of beliefs which Protestants affirm and deny, including in the latter category some Roman Catholic beliefs and practices. Readers, lay and clerical, will enjoy this book and will want to keep it for frequent reference.

New York and Nashville, Abingdon Cokesbury Press, 1952. 200 pp. \$2.75

God and Man at Yale

by WILLIAM F. BUCKLEY, JR.

(Reviewed by Edward L. R. Elson)

Whatever else William F. Buckley, Jr., learned at Yale, he learned how to state his case. This graduate of the Class of 1950 and former editor of the *Yale Daily News* contends that higher education in America as represented by his Alma Mater is tragically sick.

He believes that education is a commodity to be purchased on the market and that essential freedom is the freedom of the customer to buy what he wants—whether it be hats, pins, automobiles, or an education for his children. He assumes that since Yale has a Christian foundation, it should espouse Christian faith and cultivate the Christian life, and at the same time extol the virtues of the free enterprise economy. He concludes that the customers at Yale—the parents who want their children's Christian faith confirmed and the merits of our economic system extolled—are not getting a fair deal. As a purchase of an education, it's a gyp.

Mr. Buckley apparently loves Yale, but he thinks that both its curriculum and its extracurricular life need reform. "I propose," says he, "to expose what I regard as an extraordinarily irresponsible educational attitude that under the protective label 'academic freedom' has produced one of the most extraordinary incongruities of our time: the institution that derives its moral and financial support from Christian individualists and then addresses itself to the task of persuading the sons of these supporters to be atheistic socialists." This young man has stirred up a glorious controversy.

The case Mr. Buckley makes against the Economics Department at Yale will be alarming to many. "The Yale Economics faculty is roughly eight to two for economic collectivism on the evidence of this book." His argument is the more devastating in his report of texts employed at Yale and many other institutions.

Turning to religion, he says: "At Yale there does not even exist within the Religion Department itself a remarkably pro-Christian bias." He thinks several of the men are emphatically Christian but not contenders for the faith or in any sense evangelists. The Religion Department "academically is everything one could wish. But to the student who seeks intellectual and inspirational support for his faith, it is necessarily a keen disappointment." All who are acquainted with the views of Schroeder, Calhoun,

Latourette, and Greene will resent the caricatures by this recent student. The author concludes that "even if the courses offered by the Religion Department did lead to a more active faith in Christianity, it would still remain true that less than ten per cent of the student body elect courses in the Department."

It will not be a sufficient reply to Mr. Buckley merely to point out that he is a Roman Catholic pleading for a religion of external authority. Nor will it be enough to call him a bigot. Buckley contends that what he found at Yale was atheistic bigotry, amoral bigotry, anticapitalistic bigotry. He wants to know why a university should devote so much of its time to a denunciation of what he believes is fundamentally Christian and American.

Some will say the book is an attack on all liberal education. Maybe it is. But it is symptomatic. And the rumpus it is kicking up will cause Yale and other colleges to review, evaluate, and redefine the purpose of a higher education.

Persons who believe in the "out and out" Christian college will feel that on the educational market they have the right commodity to sell.

Chicago, Henry Regnery Co., 1951. 239 pp. \$3.50.

The Return to Morality

by SENATOR CHARLES W. TOBEY

This is a vivid account, simply presented, of the "creeping peril of

corruption right in our midst," an analysis of the causes, and a prescription for a remedy.

Almost three-fourths of the book is given over to "The Indictment." As a member of the Senate's Crime Investigating Committee, Senator Tobey had at his disposal a mass of startling disclosures that are almost unbelievable. These are summarized in reports on a dozen cities and several personalities. The author continues to present evidence long after the reader is convinced that the greatest threat to America is not a foreign foe but the perversion of the morality of its citizens.

A second section of the book deals with causes for the present low state of morals. Laxity of duty and responsibility in home, church, school, and government is the primary cause, the Senator thinks.

Part III endeavors to present a solution. The heart of Senator Tobey's answer to the alarming state of corruption and dishonesty is found in the title of his book. There is significance in the word "Return." The Senator has great admiration for the founders of our nation and their watchwords, "self-denial, thrift, courage, decency, energy, righteousness, and high aspiration." He says, "What we need—what we must have—is a revival of the application of the life and teachings of the Master of Men."

Although the author reports as a member of a committee appointed to investigate the conduct of others, he never points a finger of scorn.

He assumes that the shocking conduct of some of us may indicate that many of us have failed. The answer he seeks is "What shall we do?"

Here he has specific suggestions: "We need to learn to practice the presence of God in these ways: Take time for meditation. Call it prayer if you like. . . . Take time for Bible reading. . . . Take time to listen and to wait. . . . 'Be still and know that I am God.' . . . Take time to surround ourselves with influences for good. . . . *Take time for the outward look* . . . away from ourselves and out to others, with a sincere feeling of love."

Bad as the situation is, Senator Tobey sees signs of hope that "we may be on the threshold of a rising tide of moral and spiritual regeneration throughout the country." This book has a contribution to make to such an end.

New York, Doubleday & Co., 1952. 124 pp. \$2.00.



*I*F IT IS the second nature of sinful man to make himself God in pride it is also the nature of the Christian God to make himself man in love. There had to be a head-on collision between self-elevating man and descending God; and that head-on collision was the Cross, outside of Jerusalem, there in the first century.

—A. T. MOLLEGEEN

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

To "PRIMING THE PUMP"



By DR. PAUL
SCHERER

In the Beginning—God!

These are the very first words of the Bible. What follows is, of course, familiar: *"In the beginning God created the heaven and the earth."* But suppose we take this phrase by itself. In the beginning—God!

This, you will realize, is the essential fact about the creation story. The details don't matter a great deal. This does. And it is the primary fact about the Bible as a whole. Awareness of this fact is what the church is trying to keep alive.

God is not only the end; he is the beginning too! We must set him *first*, or we shall find that he will never come in anywhere along the way to fix things up.

In the beginning—God! This is what Jesus meant when he said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In a sense far deeper than any of us dream, this means the coming into life of peace—way down, and steady. It means the defeat of cynicism and the death of fear. It means

that for you Love is back at the heart of things, and the future is not to be dreaded, and the past cannot hang around your neck any more like a weary weight. It means you can quit running around after happiness because the truest happiness

that can ever come to you is, potentially, right where you are! Seeking first the Kingdom of God is not the pious exercise of a man who is unusually religious and a little peculiar: it is the road anybody can take into the only ultimate fulfillment life has to offer.

The Art of Living

Galatians 6:7: *"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."*

This, of course, is the general rule. There seem to be exceptions to it here and there. Sometimes things go wrong, and the sequence apparently doesn't work. A man puts in good, all the good he has, and gets out contempt and a half-dozen insults for better measure. What happened to Jesus stands as the classic example of that. Or a

man may be an utterly selfish person, capable of all manner of injustice, full of greed and irreligion, yet grow fat and flourish.

But why be overly concerned with what looks like the exceptions? If you look closely into the lives of such people, you will find that many of them turn out to be no exceptions at all. There is a certain grim process about living that levels off appearances and balances scales. And it is this: "Whatsoever a man soweth, that shall he also reap."

It follows, then, that you and I can do something about life. If it were all haphazard—if there were no results to count on, no issues that would prove to be reliable—we couldn't. But there are, and within limits we can set about controlling them.

That's where the art comes in. We have never quite got the hang of whatever there is about living that makes the difference between triumphant specialists like Christ and stumbling amateurs like the thousand and one disappointed failures that clutter the pages of the news, or go sullenly in and out of the days wondering what's the matter with them.

We've got to exercise a little care about this matter of living—not go blundering ahead planning work, relaxations, and amusements without ever planning our lives.

If an artist began his drawing by executing with utmost detail a stairway here, the old oaken bucket there, and a face somewhere else,

without first conceiving the entire canvas as a whole, he would hardly emerge from his obscurity as another Leonardo da Vinci.

A farmer cannot just plant a bit. He has a harvest in mind, and that harvest has something to say about the seed. A mariner cannot just lay a course: he has to lay his course for some port. We cannot expect the full, rich life of which we are capable unless we lay our plans!

The Living Church

Nothing else that touches your life is quite as important as the church of the living God.

To begin with—and let's be clear about this—the church has a divine calling. It takes its origin from Christ himself. It has its life in him.

That the church has survived at all is the most amazing thing we know about it. It lives on in spite of the meager support it gets, in the teeth of persecution, in the face of contempt and indifference, and in spite of its own tragic mistakes.

Why? For the simple reason that Christ lives on! It lives on because he is not the remote and shadowy figure in this world that you might suppose. I've often thought it strange that nobody thinks of blaming us because we *try* to follow him; they blame us because we don't succeed! Does that strike you as a little odd?

The church stands for the thing Christ stood for. It has its life in him—and he is alive! *That's* why the church lives on.

N E W S B R I E F S

GENERAL

A fifteen-minute program of recorded hymns, together with announcements of all religious services, is broadcast every Sunday morning over the radio circuit of the U.S.S. "Sperry."

Divine services aboard ships of the U.S. fleet throughout the world are being conducted by more than a thousand volunteer officers and enlisted men of all religious faiths. The lay program is designed to maintain religious activity aboard smaller ships between visits of the "circuit-riding" chaplains.

Six new chapels are to be constructed at Camp Joseph H. Pendleton, Oceanside, California, for United States Marines in training there. A chapel will be located in each of the camp's Marine areas, which are from five to fifteen miles apart.

EDUCATION

A grant of \$51,245.00 to the University of Missouri has been made by the Rockefeller Foundation. The grant is to finance a four-year scientific study of the rural

church as a social institution in Missouri.

A Public Counseling Service at Boston University is open to the people of Greater Boston without charge. The University provides a counseling staff of four faculty members, trained in guidance techniques, who aid in solving personal prob-



U.S. Navy Photograph

Chaplain S. W. Salisbury, chief of Navy chaplains, with the Norfolk area's two senior chaplains, Chaplain John E. Johnson and Chaplain L. F. Gerhart, after a meeting at the Navy base during which Chaplain Salisbury outlined a new character guidance program

lems brought to them on private request or referred by pastors, social workers, and health agencies.

A new institution of higher learning, known as Chung Chui ("Worship Christ") College, is functioning in Hong Kong. The school, established by a group of eminent Christian educators, will provide advanced studies for high school graduates from Hong Kong and Macao who cannot enter the University of Hong Kong and who do not want to go to Communist China to complete their education.

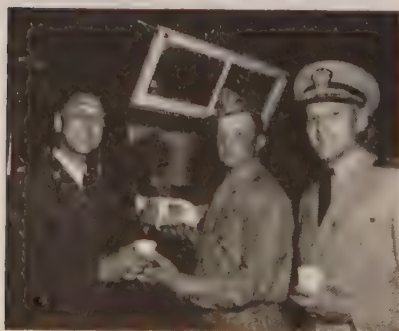
A plan calling for five million dollars "to create an important center of religious learning" at Harvard University has been announced by President James B. Conant. The

plan provides for revitalizing the Harvard Divinity School under new leadership with an enlarged faculty nominated by an interdenominational board of distinguished clergymen, an enlarged student body, and an expanded curriculum. The school will provide both for the training of college graduates for the ministry and for advanced scholarly studies.

FOREIGN

Streetcar workers of Hamburg, Germany, celebrated the third anniversary of the Christian Poster Service, which, since its initiation has spread to other West German cities. They have put up 20,000 posters and placards bearing biblical quotations and Christian messages in waiting rooms, hospitals, schools and prisons, as well as in their street cars.

Construction of a Christian center near the Hiroshima docks is under way sponsored by the Protestant Episcopal Church in the United States and the Church of England in Canada and England. A small kindergarten, an outpatient's clinic, and a rectory, half of which will be a students' dormitory for the present, are completed.



U.S. Marine Corps Photograph

Depot Chaplain O. D. Herrmann (right) stands by as Major Daniel Roddy, head of the Salvation Army in San Diego, serves free coffee and doughnuts to Private B. E. Ward at Sunday night Protestant Fellowship.

ANNOUNCEMENTS

Russian Scriptures valued at \$125,000.00 are ready for Russia according to an announcement by Dr. Eric M. North, senior secretary



S. Army Photograph

General Matthew B. Ridgway, commander in chief of the Far East Command, endorses a check representing part of the ten thousand dollars contributed, through chapels, by personnel of the Third Army for the Korean Orphan Relief Fund. Witnessing the endorsing are (left to right) Chaplain Roy H. Parker, chief of Army chaplains; Chaplain Ivan L. Bennett; Chaplain John H. Dunn; and Chaplain Maurice S. Kleinberg.

of the American Bible Society. There has been no printing of the Bible in that country for twenty years.

A new plow for Indian farming has been invented by Robert M. Rac, who was recently sent by the Methodist Church to join the staff of Allahabad Agricultural Institute, India, as an engineer in the field of agricultural equipment. Mr. Rac's deep-digging steel plow replaces the common Indian plow,

which scratches only the surface of the soil. Because steel is both scarce and expensive, especially for the Indian farmer, Mr. Rac has been salvaging old British tanks and armored cars, damaged or left over from the war, to make the new plowshares.

Since the start of hostilities in Korea, **1,250,000 Korean Scriptures** have been provided for South Koreans, refugees, pastors, and prisoners of war, many of whom are North Koreans.

PERSONALITIES

Buford F. Gordon, a bishop of the African Methodist Episcopal Zion Church, and chairman of its Endorsing Committee, passed away in January.

James L. Kraft, founder of the Kraft Food Company and associate treasurer of the National Council of Churches, turned over an eighty-foot string of checks totaling more than four thousand dollars to the

National Council's Division of Christian Education. The checks were presented to Mr. Kraft on his seventy-seventh birthday by 240 of his associates in the Company.

A. D. Marcus, general secretary of the Free Church Federal Council in Britain, is one of a group of fourteen distinguished British clergy men who will preach in the United States during 1952 as part of the regular exchange-of-preachers program between the two countries.



U.S. Army Photograph

Dr. Daniel Poling speaks at a dinner in his honor at the Fort Myer Officers' Club, Fort Myer, Virginia. Dr. Poling was principal speaker during a recent Armed Forces Preaching Mission in the Military District of Washington, D. C. Left to right: Poling; Major General Thomas W. Herren, commanding general of the Military District of Washington (host); and Chaplain Roy H. Parker, chief of Army chaplains.

Dan T. Caldwell, member of the General Commission on Chaplains and minister of the Presbyterian Church, U.S., passed away January 29 after an illness of several weeks. Dr. Caldwell gave excellent service as chairman of the Chaplains' Spiritual Retreats Committee, and was active in work with chaplains during World War II.

Albert Schweitzer, noted Alsatian philosopher and medical missionary, has been awarded the Prince Charles medal by the King of Sweden. Dr. Schweitzer, at the age of seventy-seven, is now in the French Congo carrying on his missionary work.

C. Guyer Kelly, of Baltimore, Maryland, and Tunis, Tunisia, famed in Europe and North Africa as "the baseball missionary" of the Methodist Church, has recently formed four new baseball leagues "for the promotion of international friendship and good will through sports." The new leagues are in Luxembourg; in Dijon, Burgundy; in Marseilles, Provence; and in Casablanca, Morocco. Dr. Kelly also supervises some 170 teams in Algeria and Tunisia.

David Bryn-Jones, educator, clergyman, and author, has been appointed professor of government and international relations of the new International Christian University in Japan.



U.S. Air Force Photograph

A group of Protestant chaplains at Sampson Air Force Base, Geneva, New York.

William H. McCorkle, pastor of the Westminster Church, St. Louis, and former United States Navy chaplain during World War II, has accepted the position of secretary of the Division of Evangelism of the Board of Church Extension of the Presbyterian Church, U.S.

Ernest Lefever, former research assistant of Yale Divinity School, has been elected associate executive director of the Department of International Justice and Goodwill of the National Council of Churches.

Edwin O. Kennedy, minister of the First Presbyterian Church, Englewood, New Jersey, has been appointed secretary of Union Theological Seminary, New York. His appointment to the newly created position will become effective July 1.

Luther A. Weigle, emeritus dean of the Yale Divinity School, and **Roy G. Ross**, executive secretary of the Division of Christian Education of the National Council of Churches, received honorary degrees from Otterbein College in recognition of their leadership in the production of the Revised Standard Version of the Bible.

Dr. Weigle received the degree of doctor of humane letters, and Dr. Ross the degree of doctor of divinity.

Richard E. Gibbens, former chaplain cadet in the World War II Navy V-12 program and a graduate of Northwestern University, has opened his Village Methodist Church in three large rooms of the main hangar of the Oklahoma City Airport. His congregation, made up mainly of GI's and their families, have renovated the rooms to accommodate 200 people.

CHAPLAINS

Oran E. A. Bollinger, who is serving with a quartermaster unit in France, is operating an unofficial cultural lend-lease program of his own. He reports that in his off-duty time he is studying French and teaching English.

Richard C. Lipsey has been awarded the Bronze Star for meritorious service with the First Cavalry Division in Korea.

Alfred C. Oliver, Jr., founder and chairman of the World Understanding Foundation, Inc., passed away January 28 at Walter Reed Hospital, Washington, D. C.

Chaplain Oliver served in the Philippines during World War II and was imprisoned by the Japanese from the date of the fall of Bataan until he was released by American Rangers on January 30, 1945.

Ernest W. Karsten reports from Okinawa that American servicemen recently completed payment on the construction of a church for the natives in the village of Yonabaru.

The servicemen also provided a quonset chapel for the native congregation at Tamagusuku. Contributions of \$3,190.00 were collected during a nine-month period.

The group is now collecting funds to buy a jeep for one of the native pastors who is required to do a lot of traveling.

William H. Weitzel travels more than a thousand miles every month serving his ordnance outfit in Korea.

James E. Reaves has been awarded the Navy's commendation medal for meritorious performance of duty at the Yokosuka Navy base. He is returning to the United States, after eighteen months in Japan, for assignment as senior Protestant chaplain at the Navy Training Center in San Diego, California.

